6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

(*sud*). Accordingly, in the mind of these people, the universe and peace (*mir*) were also identical.[28]

Great calamities occasionally befell the Old-Slavonic communities—frequent raids and plundering by the invaders and slave hunters; then cattle plagues and epidemics. These were thought to have been brought on by certain demons and malevolent ghosts, but the Polesie people knew of ways to cope even with such disasters. Contagious diseases were prevented or stopped by means of magic, especially by the magical powers of women. As for their enemies, the soil cultivators of the Dnieper basin were not prepared for any offensive or defensive warfare and were an easy prey for many aggressors. Being not armed, their defense consisted of hiding themselves. They sought safety in impenetrable marshes and forests and even resorted to such ruses as lying submerged on the bottoms of marshes and breathing by means of cane sticks until the danger was over.[29]

Since the Old-Slavonic agriculturists contracted their marriage unions early in life, as a means of labor supply and since they were not exposed to exhaustion of constant warfare, the region which they originally inhabited soon reached its limits of population. Thus, in spite of their autarchic and intensive agricultural techniques and their attachment to the soil, the early Slav folk were forced to leave their original habitat in search of new lands. They did not migrate in a fury and did not traverse great distances like the mounted nomads of the steppes; rather, they moved slowly and quietly for short distances and by stages always keeping in touch with the mother community from which they had sprung.

In this manner the Old-Slavonic tillers penetrated new regions and territories, not by force and conquest like the predatory steppe raiders, but by cultivating new soil along the river basins, in the midst of forest clearings, drained marshes or irrigated steppes. Living in village communities which remained ethnically uninterrupted, they transplanted and perpetuated in their new homes their native agricultural techniques, their beliefs and customs, their family and community organization, as well as their philosophy of life. Thus as late as the twentieth century, the social organization and personality traits of the Zadruga peo-

From its very inception the Russian state was a military Soci-
721 ety. The military campaigns and territorial expansion were
565 needed in this society to provide land to pay for the services of
181 a class of military nobility whose chief occupation was state service and warfare, not land cultivation. War gave the Czar an opportunity to distribute land grants, to bestow ranks and offices and to win the support of the nobility. At the same time warfare offered an opportunity for the nobles to exert more personal power, to release their destructive urges, and to compensate for indignities and humiliations to which they were constantly exposed on the part of superiors in rank and office. Thus, by engaging these people in constant warfare the Czars directed their aggressive impulses against the enemy instead of against the ruler. The wars were not only a means of occupying a potentially restless and turbulent military class, but they were necessary to enhance the Czar's prestige, to solidify his rule, and to impress his subjects with the idea of his might and invincibility.

723 In such circumstances, prolonged and costly wars were to be avoided. The military nobility, whose loyalty to the Czar was conditioned upon his power and favors, could not be completely depended upon to remain loyal to the Czar under adverse conditions or in defeat. Therefore, in military campaigns the em-
725 phasis had to be put on numerical superiority over the enemy. Another way of fighting the enemies was to frighten them into retreat by sudden and unexpected attacks from ambush combined with wild sounds of the drums, trumpets and shouting, in Mongol fashion. Soldiers and officers were ready to flee if the enemy showed considerable resistance. Their preference was fighting from a distance, or from a place of advantage from where they could annoy the enemy, but hurt themselves least.[16] Hence their most common way of taking cities and fortresses
[726] was by a siege, in the course of which they would force the population to surrender by means of mass starvation, or by provoking internal dissensions and treachery.[17] Small, weak and unprotected adversaries would be threatened into submission by "psychological warfare" methods without even resorting to an open war.[18]

727 In earlier days, the means employed to keep conquered people
636 in submission were the same as those practiced toward Russian